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THE NUR AFSHAN

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No 32.

FOREIGN TELEGRAMS.

London, Aug. 2.

The Tsar, replying to another address, has telegraphed his hearty approval of the recommendation to continue the war till the enemy is crushed, and not to entertain the question of territory or an indemnity.

M. de Witte has arrived at New York.

On being interviewed by the *New York Herald* he said that he was afraid that the peace negotiations would end within a week as the Japanese conditions will be so intolerable as not to admit of discussion.

The conviction is growing at St. Petersburg that peace cannot be concluded by the present Russian Government because it does not feel sufficiently supported by the nation to agree to the cession of territory or the payment of an indemnity, while it is realised that Japan cannot terminate the struggle without one or the other or both.

It is further recognized that Sakhalin is lost for ever, thus placing the whole of the Amur under Japanese influence, but the present Government refuses to admit the logic of events.

London, Aug. 3.

Professor Martens of the peace Conference read to the reporters on the Quay at New York a statement of M. de Witte's, hoping that the acquaintance of two chivalrous foes begun on the battlefield will ripen into a lasting friendship, but Russia must adjudge that the terms offered are admissible before proceeding with the formal negotiations.

M. de Witte's statement continues:—The Tsar's acceptance of President Roosevelt's invitation, involving the unusual course of the appointment of a mission before the enemy's terms were even outlined, is an eloquent token of the friendly feelings of Russia towards the United States, and it was in the desire to strengthen that friendship that the Tsar accepted the invitation; and even if the mission is otherwise barren this will remain a memorable event for Russia and the United States.

The Japanese are establishing a civil administration in Sakhalin.

General Ian Hamilton, in unveiling a war memorial, paid an eloquent tribute to the patriotic self-sacrifice and concentrated energy of the Japanese, which he had been privileged to watch in the past year.

London, Aug. 4.

Reuter's correspondent wires from Tokio that the bulk of the Sakhalin garrison, comprising the Governor, seventy officers and 3,200 men, surrendered on the 31st ultimo.

The Russians on the south bank of the Tamen River have been completely cut off by floods following heavy rains. Meanwhile several strong Japanese columns are reported advancing through Northern Korea threatening their positions. The vanguards of the two armies are already in contact.

A Washington telegram says that Mr. Sato states that the war has cost Japan hitherto one hundred million sterling, but it is usual to ask for an indemnity exceeding the sum actually expended.

The success of the peace negotiations is regarded as doubtful at Tokio, where indignation is growing owing to the arrogant attitude at St. Petersburg.

London, Aug. 5.

The King has conferred the order of Knight Commander of St. Michael and St. George on the Persian Minister who was the bearer of presents to the King from the Shah last June.

Bombay, Aug. 5.

The following telegram has been received from the Japanese Government by its Consul here:—

The Saghalin army reports that an independent cavalry force attacked and routed the enemy south of Paleo on the afternoon of the 28th ultimo, capturing two field-guns, besides ammunition. On the 29th ultimo that force, co-operating with reinforcements, gave hot pursuit to the enemy to the south of Tauran.

At 5 a. m. on the 30th ultimo the enemy's *parlementaire* came to Tauran with a message from General Liapunov, the Military Governor, addressed to the commander of the army, stating that lack of dressing materials and medicines, and the impossibility of treating the wounded compelled General Liapunov out of sentiments of humanity to ask for a cessation of hostilities.

The commander of the army replied that all military stores, all movables and immovables belonging to the Government, and all documents concerning administrative and military matters must be delivered, and that the reply to the above should be sent to Hamdasa by 10 a. m. on the 31st ultimo. On the 31st a Russian delegate, Colonel Tribiti, came to Hamdasa, and after conference with our delegate, General Keidzumi, accepted our conditions *in toto*.

General Liapunov with about 70 officers and 3,200 men surrendered and were taken prisoners.

London, Aug. 5.

The Japanese have introduced civil administration at Dalny and Port Arthur.

Five thousand Japanese colonists have already arrived at Yingkow.

London, Aug. 7.

Reuter's correspondent at Tokio says it is reported that the Russians are hastily fortifying the Amur estuary. The garrison there have recently been reinforced and the channels approaching the river are mined.

A telegram from New York says that the envoys are voyaging to Portsmouth in separate yachts and are delayed by fog. The opening of the Conference therefore will probably be deferred until Wednesday.

London, Aug. 8.

At dinner on board the Royal yacht the King, toasting President Loubet in a most cordial manner, said he trusted that the visit would knit the friendship between France and England closer still. He was convinced its principal advantage would be the maintenance of peace, and he hoped that the good relations between the two nations would be further strengthened.

The French newspapers remark upon the undisguised warmth of the British welcome, and declare that this is no mere exchange of courtesies, but a grand demonstration proclaiming a *rapprochement* of the first magnitude.

Owing to M. de Witte suffering severely from sea-sickness he landed at Newport and is going to Portsmouth overland. He spent yesterday at Boston and visited Harvard College.

All the plenipotentiaries have reached Portsmouth.

The Commons read a third time the unemployed Bill, which the Government has again taken up in a modified form.

The trade returns for July show that the exports have increased by three millions and the imports by four millions, compared with 1904.

EDITORIAL NOTES.

It is not death to die—
To leave this weary road,
And 'mid the brotherhood on high
To be at home with God.

Jesus, thou Prince of life!
Thy chosen cannot die;
Like thee, they conquer in the strife,
To reign with thee on high.

Our readers will be glad to read the article on earthquakes written by one of the Professors in Forman Christian College. Most of us are still being reminded of the earthquake shock of March last by the frequent tremors still felt especially in the mountains. Much anxiety may be avoided by an intelligent study of seismic phenomena. The thanks of the public are due to the writer of this article.

A remarkable book has recently been published under the editorship of Sir Charles Dilke. The book is *The Spiritual Life* by Lady Dilke which has been reviewed by *The Pioneer* and to which paper we are indebted for the following extracts. Sir Charles has written a memoir of Lady Dilke which occupies more than half of the volume. This enhances the value of the work giving one an acquaintance with the writer. The reviewer gives us the following passages which make one eager to see the book itself. Of the leading of the Spirit she says:—

"Should a man indeed desire the leading of the Spirit, he must so number his days that there may be for him great spaces of solitude, in the hushed silences of which he may at least listen for some echo of the eternal voice. The temple of the life spiritual is closed to all such as seek its gates only in moments of distress and danger. It demands from its votaries habitual constancy of service."

Of prayer too she writes: "The resource of prayer must be sought not only in great emergencies, for the character of our decisions in emergencies will be determined by the habit of right-willing built up out of the trivial opportunities of life.....This, too, is one of the chief uses of prayer, that it should give direction to the courses of our being. The vision cleared by daily effort to behold those things that have place in our immediate purpose will soon command a complete view of the object of life, and the attempt made to draw our thought about one special point of desire will be illuminating as to the quality and nature of our desire generally."

And of love: "The call to love, rightly understood, is

in truth, a call to self-renunciation, as indeed is every call to lead the higher life. The soul to whom such a call comes is directly confronted with the necessities of sacrifice, for devotion to another in its highest form leads to the way of the Cross." Only through much suffering may the saint attain the fulfilment of the promise of the spiritual life and see Him face to face, yet in her triumph she cries, "Give me naught in return for this my love to thee.....To attain to such extremity of passion, the one thing needful—whether we seek the love of God or of man—is unfaltering courage." Further on she adds: "To reach this majestic height of selfless passion the soul must first have descended into Hell—must have known the infinite depths of sorrow. Without such experience how should a man wholly give himself up to the service of others, how should the saint fully love Christ and suffer this agony with him?"

Lady Dilke's views on learning are worthy of serious consideration by all students. We commend them especially to those in India who seem to regard learning as simply an asset in the business concern of life. A fundamental attitude of mind is suggested in these words: "It was put before me that if I wish to command respect I must make myself the authority on some one subject which interested me."

Of one's joy in study, how truly she remarks, that "To seek is nearly as good as to find, for in seeking one finds also things one did not seek."

But the following is the passage we desire to specially emphasize:

"By learning we mean that labour by which we acquire the strength to conquer those mental positions from which we may embrace wider and yet wider possibilities of sight. For true learning aims not so much at the furnishing of the mind with varied knowledge, as at producing the conditions under which things may be known in their fullest significance. Knowledge of facts has, in itself, little value; it makes no difference whether a thousand or a hundred facts are in our possession, unless we have learnt to see for ourselves the relation in which they stand to each other. Without this habit and this power of thought, the facts of which a man may have knowledge are no more to him than the signs of a language, the meaning of which is hidden."

Our Arya Samaj contemporary seems to be troubled by the statement of Christian Witness that Admiral Togo is a Christian. Notwithstanding his own cry of "Why so much discussion on this subject we fail to understand," he nevertheless is foremost in the debate! The last witness brought in is a Japanese professor now in Lahore. His witness however does not prove the point. Admiral Togo

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has been seen, he says, in attendance at Buddhist temples. Considering his relations to the Emperor and the Government, such attendance would hardly prove him a Buddhist, any more than the respectful attendance of Hindus and Muhammadans at a Christian Cathedral would prove them to be Christians. The writer conducted a public prayer meeting to ask God's mercy upon a plague stricken city. Scores of Hindus and Muhammadans stood up with the Christians and reverently joined in the exercises of that meeting. What did that prove? Surely not that these men had abandoned their faith and become Christians. Admiral Togo as a Christian Patriot might feel free to attend a public function to show his sympathy with his countrymen in the formal services of the national religion. Judged even from the standpoint of western exclusiveness such conduct would only indicate an inconsistency in Admiral Togo's Christian profession. Of one fact we have given evidence enough to convince any reasonable man that Admiral Togo is a Christian. In America the presidents of Y. M. C. Associations are *never* nominal Christians but always men marked among men on account of their Christian life and active effort for the conversion of others. In Japan Admiral Togo is an elder in the Church of Christ in Japan. No nominal Christian could hold this office.

It is true that religion has little to do with the question of great generalship. We readily admit that there have been non-Christian generals as great as those who are Christian. In this discussion we have had no intention to even insinuate that only Christians can be great generals or great rulers. We do however claim that Japan has among her great men, in the army, the navy and in her Parliament, some earnest Christians and these men are no less patriotic because they are Christians. We believe with our Christian brethren in Japan that the cause of Japan in this war was a righteous cause, that she was fighting in self-defense against a nation, nominally Christian but really inspired by anything but the spirit of Christ. A nation determined to crush Japan at all hazards. True Christianity stands for righteousness and integrity. Japan has been more truly Christian in her conduct than Russia and we believe her to be God's instrument to accomplish the humiliation of Russia. We hope and pray she may as a nation wholly accept that Gospel, which, however often betrayed and misrepresented by its professed friends, is that which exalts every people obedient to its precepts.

Japan as a Christian nation would lose none of her virtues, none of the moral character which have come to her through her older faith. They are all endorsed and constantly commended in the life and teaching of Jesus Christ. Japan filled with the power of the Holy Spirit will become as distinguished in the moral and spiritual world as she now is in the material and political.

EARTHQUAKES.

Just as, when a bag of air is suddenly burst, waves of condensation and rarefaction travel out from it in all directions, and are interpreted by our ears as sound, so when, owing to adequate causes, a disturbance occurs below the earth's surface, exactly similar waves of condensation and rarefaction travel in the substance of the earth, and are interpreted by our bodies as earthquakes. And since the wave motion of the earthquake in the ground, is similar to the wave motion of sound in air, when the earth vibrations reach the surface, the air takes them up and we then hear from the air what we may or may not be able to feel with our bodies from the ground. You will remember the peculiar sounds which accompanied the recent earthquake.

The region from which the earth vibrations start is called the seismic focus. Out from this go spherical waves, except as they are refracted by changes in strata, just as any wave motion is effected in passing from a medium of one density to that of another. The motion is longitudinal, *i. e.*, forward and backward along the line containing the seismic focus. The wave, emerging from the ground, suddenly sends a house slightly forward in the line of its direction; the backward motion or rarefaction immediately follows, and a crack is thus produced at right angles to the direction of the vibration. Hence by observing the direction of the cracks in several regions separated from one another, and producing lines at right angles to these cracks, it will be found that on the whole they pass through one underground region—the seismic focus. In this way it is found that the origin of earthquakes varies between five and thirty miles beneath the surface of the earth. A little observation, a little trigonometry would enable any of you to furnish this knowledge about the disturbance of last month.

Since the vibrations are in general backward and forward along the straight line which contains the seismic focus, they will emerge at all angles with the surface of the earth. Immediately over the centre of the disturbance, that is, at the epicentre as it is called, the motion will be entirely up and down. For buildings this is not as destructive as motion from side to side. You can readily see that at greater distances from the epicentre, the vibrations must emerge at still smaller and smaller angles with the surface, making the horizontal component of the motion an increasing quantity. And yet there comes a point where the increased destructiveness of the horizontal motion is counterbalanced by the decrease of destructiveness due to distance. Thus there is a ring, more or less approximating a circle, about the centre where the destruction of buildings has been greatest. The regularity of the ring will depend on the homogeneity of the strata intervening.



The horizontal motion of the earth's vibrations in the earthquakes often felt in India, is probably not more than a tenth of an inch. The extent of motion in Lahore during the last one was probably not more than one inch. This does not mean that roofs did not sway more, but that the earth itself did not move more. Where there are seismometers, this motion can be exactly measured, and the above suppositions are based on observations made in the Seismological Observatories in Japan, where the frequency of earthquakes has led the Government to annually appropriate money for the exact study of these phenomena. As a result, instruments so delicate have been devised, that earthquakes in any part of our globe can be studied in practically any other part. The recent earthquake was recorded as to time and magnitude in the sixteen Italian Seismological Stations, as well as those of Germany, England, and other countries which carry on this study.

By comparing notes from Observatories widely separated, it is found that the vibrations travel at the rate of from nine to twenty miles a minute. This has been experimentally reproduced by burying kegs of gun-powder, and determining the time for the earth vibrations to travel a known distance through soil varying from sand to granite.

Most that can be said about the causes of earthquakes is theoretical, owing to our ignorance about the earth's interior. By means of mines, artesian wells, chasms, and upturned strata, our direct knowledge of the earth's interior extends up to only thirty miles. This is to the earth, what the thickness of wrapping paper would be to a globe two feet in diameter. In consideration of the facts that volcanoes throw out liquid material; that a comparison of this materials in different parts of the earth, shows it to be much the same; and that as you go down into the earth the temperature rises about one degree for every hundred feet, so that if this rise continued at that rate, at about thirty miles, the temperature would be hot enough to melt any known substance; in consideration of these reasons, geologists have supposed the earth to be liquid inside. On the other hand, from observations of Precession of the Equinoxes, and Nutation, Astronomy the earth cannot have a liquid interior. This is as absolutely confirmed by Physics, from a calculation of what the distorting effect would be on a crust even if as rigid as steel, due to the combined attraction of sun and moon. Since the water only yields to this attraction, producing tides, no crust as distinct from a liquid interior can exist. Thus all explanations of earthquakes as the adaptation of a solid crust to liquid interior must be given up.

Many people have supposed an eruption amongst the Himalayas the cause of the recent earthquake. Observations in Japan show that the effect of volcanic eruptions extends over a very limited area; and so the wide effect of India's

recent disturbance could not have been due to a volcano. A better way to think of these two phenomena, is not that one is the effect of the other, but that each is an expression of a common subterranean cause. A subterranean explosion that finds a vent is a volcano; if it does not find a vent it is an earthquake. These explosions may be due to the sudden formation of steam, when water which percolates down into the earth comes into contact with hot masses below.

Other earthquakes may be caused by the sudden caving in of the roofs of caverns washed out by underground waters. Every spring is bringing out its dissolved tribute from the earth it has passed through. When caverns have been thus formed, and the strain in the roof gets too great, a crash comes, the vibrations of which extend in all directions, and are interpreted at the surface as earthquakes.

The most probable cause of the recent earthquake is that it was due to a sudden acceleration in the earth's contraction that is constantly going on. The Himalayas are comparatively recent geologically, and the forces which produced them are most likely still at work. The earth is certainly a cooling, and therefore a shrinking globe. As it shrinks, strain is placed upon the rock strata. When the strain gets too great, there is a slip, or a break, or a crush, and this disturbance goes out as vibrations just as any other in an elastic substance.

Hence you can see some slight basis for prediction of earthquakes. When this strain is on, there must be some "last straw to break the camel's back" and this last straw may be the decreased barometric pressure due to a long continued duststorm, as some said a month ago, or the increase of attraction due to the conjunction of sun and moon. And there is a slight periodicity of earthquakes noticeable. So predict an earthquake every night, at every duststorm, at every conjunction of sun and moon and you will likely hit the earthquake, but will most surely make many, many mistakes. For these are only proximate causes, and not ultimate ones.

Without diagrams it would be of little use to attempt the explanation of the instruments employed in the exact study of earthquakes. Suffice it to say, that the average velocity and extent of motion of the earth in such disturbances can be observed. These are data for dynamics, and so the architect can compute how wide any given section of a wall or pier must be, in order to withstand the moment of inertia of the material above it. The face must manifestly be broader than the top to be able to withstand the inertia of the material above it. Thus railway piers in Japan taper to the top, and earthquake proof walls can be constructed, by knowing the sheering strength of your material, and the probable vibration that is to be withstood. When one considers the immense amount of life and property, destroyed by earthquakes, one can appreciate the wisdom of the exact study of this phenomena.

When one thinks of an earthquake as the normal adjustment of the surface of a cooling shrinking body, one wonders that the expression "terra firma" ever arose. And yet it is because most of the earth's tremors are unnoticed by us. The large one as in Lahore was unnoticed by people in the railway or in garis. Several smaller shocks since were unfelt by many. The seismometers show that on the average there is an earth tremor that can be measured every half hour, in some part of the world and yet when a large earthquake comes there are few events that send such a wave of sympathy around the whole world. For rich and poor, East and West, are alike dependent on the solidity of our little, whirling globe hung up in space by God.

D. J. F. in the *Forman Christian College Monthly*.

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POWER FROM OUTSIDE.

Men seem to be the only created things that utilize powers outside themselves. Our civilization grows by the outside forces that we summon to our aid. Steam transports us, electricity carries our thoughts afar, steel bears the lashing of wind and water, in war we are helpless except with equipment. Hearts and morals are just as dependent on outside forces as bodies, but the power by which they are civilized is as much higher than steam or electricity as are hearts—it is God himself. There is as much likelihood that a man will make an increasingly good life by himself as that he could swim the Atlantic by himself. Failures often keep us away from achievement, sins separate us from good, when God is just the outside force we need to turn weak resolves into starward deeds, and replace sins with purity. We need a Saviour more than we need houses, guns, and transportation.

—S. S. Times.

THE GERMAN EMPEROR AND HIS CHILDREN.

A pleasant little story told of the German emperor proves that he can unbend in the most genial way with children. Recently the Kaiser and Kaiserin visited Saarbrücken to unveil a statue in that town, their little daughter, Princess Louise, being left in the meantime in the royal car at the railway station. A beautiful bouquet of flowers had been brought for presentation to the little princess by three small girls, who looked very disappointed at the absence of the little Louise. The Kaiserin, who noticed it, at once ordered that the children should be driven to the railway station to deliver their present. They found the Princess Louise at supper, and one of the children described how she had spilled some egg and cocoa on her white frock. She was very friendly and pleased, and talked as though she had known them "ever so long."

"The Empress, too," the girl relates, "was very kind to us at once, and said, 'Little girls, when you come to Berlin you must really and truly come to see us. Promise me that you will come.' And the little princess also said we must come. The emperor shook hands with us, and when he squeezed my hand a bit I squeezed back, and he laughed and put his other hand on top of it. Then both the emperor and empress kissed us, and the emperor said: 'Well, little girls, I think my daughter must make you a pretty present in return for your beautiful flowers.' 'When we had left, and stood on the platform watching the train move off, the emperor and empress and the princess looked out, nodding and waving good-bye till the train disappeared.'"

—The Housekeeper.

It is the man that makes the place. Personality is a stronger force than environment; Abraham would have immortalized the Plain of Sodom. Lot would have left Mount Moriah in its native obscurity. Lot chose the rich plain for the reason that the ox chooses the rich pasture, and he has had the ox's reward; he is browsing there still.

—George Matheson.

There is but one conceivable preparation for the life to come; and that is the discipline and building up of character.—Dean Church.

SUCCESS.

Mr. Thomas Kane, who is one of the successful business men of Chicago, points out in the Christian Observer what he regards as some of the elements of success. It contains some wholesome advice for young people, as follows:

"The first element of success for a young man is a genuine love of work for its own sake—not for the wages. Lacking this, and working for wages only, nothing but mere accident will prevent failure. The young man who commences and quits work when the bell taps, taking no further interest in it, is discharged in dull times. His hours must be held with reference to what is to be done rather than the hours to do it in. This always means looking after his employer's interests. Another element is the rigid adherence to the principle that something must be laid up every week. My judgment, based on an experience of more than thirty years, leads me to say that the man who will not lay up money on \$5 a week will not lay it up on \$10. And if he does not lay up money on \$10 a week he will not on \$20. I never knew an exception to this rule. The third element of success is the correct idea of the difference between necessities and luxuries. More than one-half of the expenses of the average young man are luxuries. It takes very little money to buy enough wholesome food and clothing enough to be comfortable, and bearing one's share of the charitable burdens which every true man must bear if he wants to be anything in the world. The rest are luxuries. If he cannot deny himself the enjoyment of what he may regard as necessities, but which are luxuries, he can depend on scratching a poor man's head as long as he lives. I have no doubt that three-fourths of the leading business men in Chicago in their young manhood worked for salaries that the average young man would regard as beneath him. But every one of them will say that he loved work for its own sake and that he saved money as a matter of principle; that he practiced the closest economy. Economy is a pleasure when you want to accomplish something by it. With a wife and two children I earned \$600 a year once and laid by \$100 of it. When I came to Chicago in 1872, leaving my family in another state, I lived on fifty cents a day. This was not because I was not able to spend more, but because I had a purpose to accomplish, and to accomplish it meant rigid economy. I need hardly say the purpose was success in my business."

American Paper.

Earth's noblest, divinest achievement is to start songs in the world's wintry air, to sing into its weary hearts something of heaven's music. Not many of us will be permitted to write a twenty-third Psalm to bless men with its strain of sweet peace; but we may at least make our live a song, a sweet hymn of peace, whose music shall gladden, comfort and cheer weary pilgrims as they pass along life's rough ways.

A great evangelistic campaign will be carried on in New York city this summer, and ten tents will be used in the borough of Manhattan alone.

Few men suspect how much mere talk fritters away spiritual energy. That which should be spent in action spends itself in words. Hence he who restrains that love of talk lays up a fund of spiritual strength.

Electricity is serving an important and valuable purpose in revivalistic work in London. In Albert Hall, where Dr. Torrey and Mr. Alexander are conducting their largely attended meetings, electrophones have been placed and are thence connected with the homes of the wealthy and with many hospitals and hotels. The experiment is found to work well, and the power of the evangelist is thus multiplied. Many who could not otherwise receive the benefit of the services are instructed and helped by the earnest address and the stirring music. The Gospel is not only preached but sung into the homes of the rich and into the abodes of the suffering and care-worn. This is a wise and beneficent utilization of a modern agency of inter-communication and power.

Christ can make us over. He is doing it every day, all round the globe, for hundreds and thousands of his disciples. We must stop fretting because those with whom we live, and the circumstances of our lives, and the embarrassments and perplexities of our conditions, are arousing antagonism, and, simply, sweetly, like little children, we must take from the hand that was pierced for us its white gift of peace. "The kingdom of heaven is within you," said the Master long ago. If we believe this, and look to the right source for its serene establishment, we shall be from our "treacherous selves set free," and shall become lovely and blessed in our lives.—Margaret E. Sangster.

The amount of money now in circulation in the United States is \$2,560,674,000, besides which the sum of \$268,722,000 is held in the treasury as government assets, making a total of \$2,828,937,000, or \$31 per capita. The entire stock of money in the country has increased three-fold in twenty-five years.

WHY DON'T YOU ANSWER THE BOY?

What keeps the stars from falling?
 What makes the world go round?
 How can flies walk on the ceiling
 Just like they do on the ground?
 Why don't it snow in summer?
 Don't the fishes ever get drowned?
 Did you ever see any fairies?
 Who lost the knife that I found?
 How many weeks till vacation?
 It ought to be here pretty soon.
 How many fives in a hundred?
 How far away is the moon?
 Where do the bees get honey?
 Who finds balloons that are lost?
 What make people bald-headed?
 How much do elephants cost?
 What makes you tired this evening?
 There's a gray hair in your head!
 Wonder what makes me sleepy?
 Good night; I'm going to bed.

—JUD.

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REV. WALTER J. CLARK, M. A.,

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